

National Fellowship of Indian Workers

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NEWS LETTER

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Bacone Conference--A Landmark In Fellowship History

Indians and Human Rights*

The question of human rights is now a paramount issue in world affairs. We have reached the turning point in history. I am convinced that the historian of the future will record the time in which we are living as the beginning of a new period and that the distinctive thing will be the universal status of human rights for all people. The State Department has recently printed and circulated the Universal Declaration of Human Rights that was approved by the General Assembly of the United Nations at its plenary meeting on December 10, 1948.

We rejoice in the progress that has been made as evidenced in the approval of this Declaration by the United Nations Assembly. The fact is, however, that we must not take too much credit for what has happened; much of it is being forced by the circumstances in which the great mass of disadvantaged people find themselves. They are revolting and are determined that things must be changed, that these discriminations in economic life, in education, because of race and class must be ended. A large part of the growth and strength of Communism is to be accounted for by these discriminations, and wherever they exist we have an open door for Communism. Perhaps, if for no other reason than to defeat Communism, we would better get busy and free the human race from these iniquitous discriminations.

The trouble with us in the U.S.A. is that we are likely to think that the only people that come within the category of this Declaration of Human Rights are the people living in other lands—the Jews under Hitler and the poverty-stricken serfs in Europe and Asia. We shed crocodile tears over these deprived and depressed people, but we overlook the same deprived and depressed people on our own doorstep. It is always so much easier to repent of other nations' sins than our own. The fact is that the U.S.A. does occupy a unique place in the world today. We can pretty much determine what the status of people everywhere is going to be. We have been telling other nations what they should do in these matters of human rights. They need our advice, but perhaps the best contribution we can make would be to give a real demonstration of how a Christian, democratic country solves the problem of discrimination—and we could well begin with the American Indian. That would be a most excellent starting place, for the Indian was the first American—at least he was on the reception committee when some of our ancestors came to this country. We have had ample time to put the

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"To establish and to foster a unity of spirit and service among Indian missionaries, mission board members, government employees, and other friends of the Indian; to affirm their group consciousness; to share their experiences, and to establish orderly means to discuss any matters affecting the welfare of Indians and Indian missions."

Indians on their own feet and help them to become self-supporting and self-respecting, but after all these years the great mass of our Indians are dependent people.

The background of administration in government and the treatment of the Indian in general raise some rather embarrassing questions as to the place of the American Indian in a democracy. The use of various forms of dictatorship in the world and the failure of democratic governments give us all concern and lead us to inquire as to the validity of our democracy. Democracy is everywhere in the world declared to be in peril. There are those who go so far as to say that it is already dead.

On the other hand, there is a growing awareness in America of this crisis in democracy and an increasing resolution among the people that democracy must be preserved and made to work even under the very difficult conditions that obtain in this country and in the present trying and complicated era in world affairs.

From a religious point of view it is very clear that democracy has tremendous implications as a moral and spiritual ideal. Democracy is a way of life more than it is a form of government and as such, its moral and religious values are paramount. Because of this fact, we do well to examine the place and treatment of the minority groups of America, such as Indians, Negroes, and other race and language groups that unfortunately are still regarded as special peoples and who have not as yet been accorded full participation in our democracy.

It is at this point that we would raise the question of the Indian, and in particular, the implications of the missionary program to Indians, which is calculated not only to inspire confidence in democracy but, what is even more important, prepare Indians to participate more fully in same.

Some of the questions that the church would be required to face in any such consideration are:

1. Is the present program of missionary service one that is consistent with the democratic ideal?
2. Are we using our influence as a church to bring about those adjustments in government administration that will give the Indian his rightful place in a democratic state?
3. Are we willing to face the logical consequences of democracy in the adjustments that will be necessary if Indian leadership is to have the right of way in an Indian religious life?
4. Many other minor questions are involved, but the above suggest three of the major questions whose answering would go far toward deciding other matters.

*—This was prepared for delivery as the key-note address for the Bacone Conference; due to unforeseen circumstances Dr. Dawber was unable to be present and the speech did not arrive in time to be read. G. E. E. Lindquist acted as substitute, speaking on "Some Milestones on the Cooperative Front." However, at the request of the Steering Committee the major portion of Dr. Dawber's paper is given herewith.—The Editors

We realize that these are old, old questions, and that some progress is being made in these several phases of adjustment. But no informed and thoughtful student of Indian affairs would claim that we are making the necessary progress.

Answering these questions, all too briefly, one would be obliged to observe as follows:

The present program of missionary service is not in the direction of the kind and the degree of democratic participation that is consistent with democratic ideals and procedures. It is, in the main, a dictated program with a patronage emphasis that, in spite of good intentions, is destructive of the democratic purpose.

The answer to the second question by the church is impossible until it has done something in regard to the first question. Government could rightly say to the church "Physician, heal thyself."

Answering the third question, one is inclined to remark that there is a gleam of hope. The logical consequences of democracy would require, however, the consideration of the following two items, not to mention others: (1) Acceptance of certain good things in Indian culture which have value in a Christian philosophy for Indians; (2) The training of a native religious leadership, looking forward to certain self-determination on the part of Indians in the matter of their religious life.

This matter of Indians and human rights has importance from another angle. The present situation in world affairs creates for the United States a new and urgent challenge with reference to the racial and nationality groups that are resident in this country. What kind of conquerors are we? Is our conscience clean? How successful is our practice of democracy from the Indian standpoint?

Enemies abroad make propaganda against us, saying we have mistreated Indians. We will look at the record, but first let us clear up some misconceptions which are held by many people.

There are persons who think of Indians only in a legendary way, as vanished Americans who once built an impressive civilization here, leaving us valuable heritages in arts, food and in traditions. We are deeply grateful for these gifts, but the people from whom we inherited them did not vanish. There are probably as many Indians today as ever before, and their population—nearly four hundred thousand—is still on the increase. Many tribes are ill-fed, ill-housed and ill-clad—poor, uneducated, diseased, neglected. Fine traditions of the past live on today—in sackcloth and ashes.

Some people have distorted, prejudiced ideas that Indians by nature are a dirty and shiftless lot; that if Indians were educated they would only "return to the blanket"; or that they prefer to be let alone, to live in a squalid, native manner.

None of these conceptions is real. Indians are human beings, no different from other people. They have the same abilities, the same aspirations. Sometimes their ideas and customs find different forms of expression from ours because their cultural background differs. But given the same environment and opportunity, Indian youth will match, and often outstrip, our own boys and girls. Tests of Navajo children indicate they may be above average intelligence.

A word about some of the recent developments in which I am privileged to serve is also in order as we discuss this subject. As many of you know, I have been appointed a member of the special Advisory Committee on Indian Affairs. We have had several meetings, and the last meeting was significant from many angles. Allow me to lift up a few of the important items.

"The Department of the Interior's Advisory Committee on Indian Affairs, meeting in Washington May 5-6, devoted much of the first day to extensive, frank debate on the Alaska problem with Department Officials. The Committee was blunt in condemning last year's Bill, H.R. 7002, or any similar proposal. That bill, which was vigorously opposed by the Association, provided for the settlement of native land titles in Alaska by an arbitrary procedure which ensured the loss to the natives of all but a fraction of the lands

and the fishing territories to which they have just claims, and upon which they depend for their very existence. The officials took a favorable attitude towards the Committee's findings on the whole. The Committee then passed a resolution defining a positive Alaskan policy, with good hope that it will be made the basis of Departmental action whether through a request for new legislation embodying the principles set forth, or through direct action under existing authorities of the Secretary of the Interior.

Since the attack upon the natives' Alaskan estate began at the end of the war, this is by far the most promising development in the struggle. If the broad principles set forth by the Advisory Committee are put into effect, we may expect a just and long overdue settlement of a difficult problem.

SOCIAL SECURITY

"In the course of the meeting, the Advisory Committee also reaffirmed its unequivocal stand that there must be no discrimination whatsoever between Indians and non-Indians in the administration of Social Security. It emphasized the duty of the Federal Security Administrator to endorse the law as it stands upon the recalcitrant states, Arizona and New Mexico. As a matter of realism, the Committee resolved that temporary, diminishing Federal assistance for Indian Social Security was admissible in cases where a large burden was 'abruptly' placed upon a state. It further went on record in favor of a system of variable grants to enable the poorer states to give adequate relief to Indian and non-Indian clients alike."

These actions and attitudes are significant as a contribution to a fuller democracy for Indians. Democracy has too long been delayed in Indian life and without democracy our Christianity is a sham.

I therefore suggest that the key-note for this Conference should be "Equal Rights for all People." This means Indians, too. Let us here and now declare ourselves as a Christian group that we will not rest until every vestige of discrimination has been removed. This will be done only as we take Christ's words more seriously—"Ye shall know the truth and the truth shall make you free."

MARK A. DAWBER

Message From Retiring President*

The true value of such a conference as we have just held at Bacone does not fully impress itself upon us until the days following such an experience. It then begins to reveal itself as we contemplate and relive the happenings of the week. As I have been doing this, one statement stands out as given us by our devotional chairman—"Breadth of vision depends upon height of position." At Bacone we soared to a spiritual height we hadn't even dared to hope for. As a result we all went to our labors renewed in spirit and encouraged by the realization that others, too, are laboring in ever-widening fields.

At Bacone we saw the fruition of a seed planted at Conference Point, Lake Geneva, Wisc., when again we were blessed with not only a fine delegation from Canada, but also those from Latin America. Thus we were challenged to a growing task and responsibility.

We have reason for encouragement as we recall the splendid group of consecrated and capable Indian men and women in places of leadership at the Bacone Conference. Many expressed the feeling it was the best in the history of the National Fellowship, and it supplied such a widespread representation, coming from 25 tribes. Surely God works in a quiet but very definite way. We can rejoice in this manifestation of concern on the part of Indian leaders for the welfare of the Indian people.

As the retiring Acting President of the National Fellowship I

*—Rev. E. Russell Carter has served with distinction as the acting president of the National Fellowship; his leadership at Bacone was outstanding. During the past ten years he has served as Director of Religious Activities under the Home Missions Council at Haskell Institute, Lawrence, Kansas.
—The Editors

again wish to express my everlasting gratitude to every individual attending the Bacone Conference, for the success of that conference came as a result of the fine spirit of consecration, cooperation and good fellowship manifested there. Certainly my thanks go also to those of the committee who so faithfully helped to build the program.

To our new President, Philip Frazier, we extend every good wish, and renew our pledge to help him in any and all ways.

E. RUSSELL CARTER.

Memorial Service

In keeping with the custom inaugurated at previous National gatherings, an impressive memorial service was conducted by the Chaplain, Rev. Robert P. Chaat, at one of the devotional periods. No less than 37 names of members and former attendants of the Fellowship who had passed away since the last triennium had been handed in. Miss Pauline Chaat, daughter of the Chaplain, sang with great feeling, "The Last Supper," the entire audience stood in respectful attention as the names were read and prayer offered by the Corresponding Secretary, G.E.E. Lindquist. All felt the reality of "the communion of saints" and thankful to God for the lives of those who had "fought the good fight, kept the faith and finished their course."

Greetings from President-Elect

The 1949 Triennial Conference of the National Fellowship of Indian Workers, held at Bacone recently, was full of blessed experiences in a real Christian fellowship. Under the able leadership of Russell Carter, the people at the conference got right into the spirit of cooperation, of sharing and of helpfulness. There wasn't any semblance of controversy or discord. It was a sample of real brotherhood in action. In such a fellowship, we can fully appreciate the hard work of many men and women who with much faith have labored towards this kind of get-together. We not only saw glimpses of harvest in kind and cooperative attitudes, but also felt the rich live interest of each other's problems. As church and Government workers united to think and to work under such a spirit, some of the fading hopes of the Indian began to take life and the outlook was brighter. As the white man and the Indian began to work together for the common good in the name of Christ, all sense of doubt, suspicion and misgivings gave way in our thinking together. In so far as each individual surrendered to this atmosphere of good will, all racial and denominational differences disappeared. We became true co-workers and one in Christ Jesus.

Each of us breathed deeply the spirit of united Christian fellowship and action. May all of us use this experience as guide posts in our work at home. May this sense of oneness lift us up above the local petty differences and narrow gauge thinking so that the people at home may see the continuing influences of the Bacone conference. If such influence does live in our program at home, this unity will open up new avenues of greater work for the Church as well as Government people. New facts in the direction of solving the Indian problem will be discovered. A stronger basis of fellowship and clearer Christian vision for social action will come. This will bring a solid Christian front to all human problems. If this is done, then the pagan world will see that Christ lives in the hearts of men and women.

All of us were drawn closer to our brothers in the Far West, in the Dakotas, and in the East, as well as in the Southwest, as they presented their problems of readjustments. As we did, we received an experience that made us conscious of being real citizens of our country and a moving and determining part of Christian activities for the Indians.

*—Rev. F. Philip Frazier is the third person of Indian blood to be elected National President of the Fellowship. Born in the Sioux country, he was educated at Santee Normal Training School, Yankton College, Oberlin and Chicago Theological Seminary; at present he and Mrs. Frazier are Friends representatives among the Osages at Hominy.—The Editors

So we did lose our small selves in this wider fellowship. We became conscious of the fact that our work is but a part of a greater movement of human relationships. We felt the impact of the Christian love that made us brothers and sisters in the Kingdom of God with Jesus Christ as a Saviour and truly a Master. With such convincing experiences, we march on to the 1952 conference with a deeper consecration to bring again such Christian fellowship that we had just enjoyed.—F. PHILIP FRAZIER, Hominy, Okla.

Greetings—Telegraphic and Otherwise

Among those who were prevented from attending the Bacone Conference, either on account of emergency matters or because of conflicts, and who sent greetings to the National Fellowship, were: Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council and charter member; Dr. I. George Nace, Co-executive Secretary-elect of the Home Missions Council: "Please extend my greetings and sincerest wishes to the many faithful workers attending the Conference"; Rev. D. Swarth, Superintendent Indian District, Church of the Nazarene, Hon. N. B. Johnson, Justice of the Okla. State Supreme Court, Mrs. C. A. Burris, widow of Rev. C. A. Burris of Nespelem, Wash., Miss Alice Brown of the Bacone College Staff, Rev. George W. Smith of Riverside, Calif., Miss Mary Beth Littlejohn of Okema, Okla.; those who sent telegraphic greetings but who arrived late, included Dr. B. Frank Belvin of Okmulgee, Okla., and Rev. H. W. Case of Elbowoods, N. D.

First Impressions of a National Conference*

The conference this year at Bacone College was the first of the National Fellowship conferences I have had the opportunity to attend. I enjoyed it very much, finding it both inspiring and practically helpful. The real fellowship and comradeship existing among those attending the conference impressed me from the very first day. The "National Fellowship" is now more than a name to me; it is a reality, with power, such power as true Christian fellowship always gives.

I found the morning worship periods under Robert Chaat's leadership especially thought-provoking and helpful, and the seminars on Evangelism, on the Church as a Center for Community Guidance, and on Problems of Assimilation and Integration, dealt very helpfully with current problems in our work. Outstanding statements which I recall as made in these seminars were: "Basic to all evangelism is a contact between one individual who does *not* know Christ and one who *does*." "There is no *one* effective method of evangelism, but many." "The power of the community is so great that it is never enough to think only of individuals. We must think of every way we can to make the *community* Christian." Also, "When people work together to solve their problems, God reveals *leaders*."

This last may help solve our problem of the lack of leadership. Interesting also was the statement that while the U. S. Indian Bureau is engaged almost entirely with conservation of *material* resources, the National Fellowship of Indian Workers is concerned to conserve and help develop *human* resources."

The two afternoon workshops which I visited—on Audio-visual aids, and on Music, were both definitely practical and especially interesting. The informal group singing on the steps outside the chapel Friday evening at sunset was another inspiring expression of our fellowship which I am sure all enjoyed, with its novel echoes across the campus.

Outstanding values of the conference to me have been increased fellowship with others concerned for Indian welfare, clearer understanding of some of our common problems, and helpful insights of the specialists who addressed us as to the way ahead.

RUTHANNA M. SIMMS

*—Miss Simms is the Executive Secretary of the Associated Executive Committee of Friends on Indian Affairs with headquarters at Richmond, Ind.—The Editors

Evangelism Among Indians*

"If I may be permitted an 'extension of remarks', I should like to mention four points regarding evangelism among Indians, particularly as it relates to our people here in Oklahoma. First, from a momentary, seasonal undertaking, we need to recognize that evangelism must stem from our every-day lives. We must LIVE our evangelism. Second, that recognition reduces the 'mass appeal' to an individual one—personal work. Third, these two points lead to the conclusion that strictly denominational effort should be expanded to include not only the 'revival' effort (in the accepted sense) but should embrace joint projects on a co-operative basis extending to farming, stock raising and truck gardening operations in our rural communities. Evangelism must take into account the abundant life—the economic life of our people, so many of whom exist on a sub-level. Fourth, our evangelism needs to extend to our people who go to industrial centers. We should initiate our own follow-up and not depend entirely upon the efforts of the city churches, for it is true to a great extent that those churches have neither the time nor the experience to deal with a people who must have a double adjustment, first, on account of a language difficulty, and second, because of a philosophical, as well as a psychological, difference. A follow-up program by workers from the home-church will go far to reconcile, redeem and retain this migratory group in the 'good way of life'."

H. W. ANDERSON,
*District Superintendent,
Methodist Church, Atoka, Okla.*

It Was Good For Us To Have Been There.**

It was good for us to have been there—was the expressed spirit of all who mingled together at the Bacone Conference of the National Fellowship of Indian Workers. We seemed completely united in purpose and interest. Men and women of all Protestant denominations; Indians from various tribes who had the opportunity to enjoy Christian fellowship with their own people in a national way; representatives from the Government, from Canada, and from across the southern border, all were searching for the solution to the problems, needs and opportunities of Christian work among our Indian friends.

A complete dependence upon Christ, and a humble realization of our own deficiencies provided the clear and definite spiritual note which created the setting and laid the foundation for the outreach of our thinking toward *New Horizons* and *Wider Visions*. We sensed that the spirit of prayer not only undergirded the whole of this Conference but lifted us together to a clearer understanding and appreciation of these problems and interests that were common to all; thus giving us a wider view of the great work to be done. Our hearts seemed to be in tune with God and with God's will throughout the whole program.

The Indians were forcibly challenged to lift up their eyes to New Horizons. Although seemingly foreigners in their own country, at Bacone they witnessed a new dawn of hope toward their ultimate goal of some day being at home in their own country and coming into their rightful heritage of freedom and Christian fellowship. These Indians also realized that their people must exert themselves to become a part of this great life stream of progress, that they must revise their thinking, be ready to accept changes which are to their best interests, be not hide-bound to custom and practice, and also must be willing to forgive; ready to do for themselves and to say with pride, "Look, what we have done."

We were all very much impressed with the necessity of having a new awareness of God before we could possibly have a true and

wide vision of the great task before us. It was when we felt God's presence in our very midst and had a burning desire of God's mission in our hearts that we not only heard His voice clearly calling to us, but we also felt fortified and ready to go back and put everything into our work.—MRS. (R. K.) LILLIAS L. MONTGOMERY.

Analysis of Enrollment

An analysis of the 211 paid registrations and approximately 30 guests indicates that 30 denominations, including welfare organizations were represented, coming from 23 states; 5 from Canada, including Ontario and Saskatchewan, and one each from Mexico and the Republic of Panama. Of the states Oklahoma led with 59; South Dakota next with 25 and Arizona third with 20; New Mexico and Nebraska tied with 12 from each. Among the church mission groups it is of interest to note that the Presbyterian U.S.A. led with 35, while the Episcopalians were next with 25, Reformed Church in America 24, Methodists 22, Northern Baptists 19, Friends 13, Congregational-Christian 10, Presbyterian U. S. 9, United Presbyterian 7, etc.

Among agencies represented the following are listed: Home Missions Council of N.A. (incl. Cook Christian Training School), American Bible Society, International Council of Religious Education, National Conference of Christians and Jews, Indian Rights Association, National Congress of American Indians, National Indian Association, Am. Friends' Service Committee, U. S. Indian Service, Sequoyah Weavers Association, The Mohonk Lodge, Bacone College, Goodland Indian Orphanage, Okla. Presbyterian College, Hare School, St. Elizabeth's Mission Home, Navajo Meth. Mission School, Ganado Mission School, National Lutheran Council, National Council of Church Women, Race Relations Dept. of American Missionary Association and Society for Propagating the Gospel among the Indians and others in North America.

Indian attendance and participation proved to be outstanding. Most significant was the presence of 80 native workers, representing 25 tribes. Aside from those from the U.S.A. there was one Indian delegate from Canada and one from Panama. The Sioux led with 17; the Choctaws were next with 10, while the Winnebagoes and Comanches were running neck and neck. Aside from the Indians there were three other races represented, Negro, Oriental and Caucasian. All in all the Triennial Conference at Bacone will go down in history as a most representative gathering.

Statement of Galen R. Weaver

at Fellowship of Indian Workers, June 7, 1949

The Race Relations Department of the American Missionary Association is the only national agency offering staff service to the entire nation in the interest of creating good human relations between ethnic and religious groups with the possible exception, but in the narrower field of the school, of the Bureau for Intercultural Education.

Surveying the whole field of need we see certain things that I am confident you also see in the matter of the 300,000 or more thousands of our American fellow citizens who stem from the original Americans. They have today still a minority status in our society. They suffer from all the disabilities, prejudices and discriminations to which other minorities of color are subjected. Added to that is the very serious *added* difficulty that most non-Indian Americans have very little familiarity with the status and problems of the Indian groups, and further that few non-Indian Americans accept any responsibility for helping solve the problems which face the Indian people. We are too prone to say—"That is the job of the Indian Bureau and the federal government. It doesn't concern the state government, the local county or city, or the voluntary agencies, national or local." We may well be grateful for the good work done by the Indian Rights Association and the Association on American Indian Affairs but both of these together we know, are very small national organizations with no local affiliates in states or counties or cities. We know that the Indian groups have staunch, long-time friends in the churches but, again, not a very great number of church members or ministers have any clear concept of the crit-

*—Mr. Anderson served as member and participant of the Seminar on Evangelism at the Bacone Conference. His wide experience working among his own people lends additional weight to his words.—The Editors.

**—Mrs. Montgomery is the secretary for Indian work of the Women's General Missionary Society of the United Presbyterian Church with headquarters at Pittsburgh, Penn.—The Editors

ical issues confronting this fastest growing minority in the United States. They and the American public must be informed and enlisted in behalf of a broad, intelligent program.

We see several aspects to that program:

1. The strengthening and multiplying of Christian evangelism, Christian family life, Christian fellowship in vigorous vitalized churches, and the relating of religious faith and motivation to all aspects of social living. This is the emphasis of this conference's sessions on evangelism.
2. We see the necessity for radical conservation and development of the natural physical and human resources on the reservations to provide a wholesome and full life for the people who live thereon. We have a great amount of knowledge and experience that can and should be applied to this problem. It means schools, hospitals, medical service, water resources development and many other aspects of the reservation community. (Mr. McBride has stressed in his daily addresses the relevancy of this consideration).
3. Serious democratic wrestling with the whole question of the segregated system of reservation living and *how we can move out of it* gradually but purposefully to the time when even our largest, most isolated, groups like the Navaho and Hopi, will be first class citizens who are integrated into our American democracy. We all realize that this must be done in such a way as to lift our Indian fellow-citizens into a normal degree of economic, social and spiritual security.
4. But beginning now, in a very serious and planned way, we must concert our effort on a wide scale to facilitate the movement of individuals and families who are now reasonably ready, or can be made ready, to move out of the reservations and integrate themselves into the larger American community.

(a) They must be got ready—graduates of Haskell, Chilocco, Bacone are presumably prepared. But so few Indian young people have this privilege of graduating from such fine schools I believe it is an important suggestion for us to make as a group that scholarship aid be made available from federal funds, from tribal funds, but also from private individuals, foundations and corporations. This should be done on a bold scale. I venture to urge that a fund of \$400,000 (note: this was later raised to \$1,000,000 as a goal, principally due to encouragement from Mrs. Will Rogers, Jr. who indicated support for it would be forthcoming from ARROW). This \$400,000 would send several score of young Indian men and young women through college and professional schools—perhaps some would need to be helped through high school also. Doctors, lawyers, engineers, ministers, teachers, businessmen, and other trained leaders would be developed. By matching and with tribal funds and college and university scholarship grants many more could be prepared for a role of leadership. I think we all would agree that no group is likely to rise higher and faster than its professional or trained leadership can be developed. The Indian group does not as yet, I believe, have its due proportion of such trained people to represent it on community boards, in elective and appointive governmental offices in various social and professional organizations. Far too few get beyond the eighth grade (or even that far). Far too few have more than unskilled labor to offer the community.

(b) Again we must find practical ways to facilitate resettlement by those who are willing to move into non-reservation communities—or who are already in cities and towns outside the reservations. Last Friday at a meeting held in Connecticut of some twenty national denominational and interdenominational secretaries of social action I presented a proposal. The program of this two-day meeting was devoted to race relations and what the churches can do to help make human relations more just, harmonious and cooperative. This group of men and women of white and Negro background endorsed the proposal and pledged their cooperation. Now I want to check your judgment which I very much want to have. If you really decide it is an important plan to put into operation, and will support it, with whatever changes you want to recommend, we will be able to persuade busy people in many national and local organizations to lend their time and influence.

(Note: As the rest of the statement dealt with the content of a plan which appeared as a resolution on Indian Centers in selected cities and towns, the reader is referred to the text of that resolution.)

To Be Individual Citizens*

The conference at Bacone was a delight. My reason for going was to meet and become acquainted with more of my own people and it was a splendid place for my purpose. Singing with the Fraziers, listening to Robert Chaat's devotional mornings, sitting in with the purposeful discussions were all part of the delight.

A high point was Robert Bennett's masterly interpretation of the "Indian Plan" as drafted by the National Congress of American Indians. Before all the growth envisioned by the tireless mission

*—Miss Montour represented the Council of Church Women from Rochester, N. Y. at the Bacone Conference; she is of Mohawk descent; a writer of note, she delighted the audience with the reading of some appropriate poems at one of the sessions.—The Editors

workers can come to pass there must be a healthy economic growth as well. The unconscious and so human, superiority which may have retarded a little their efforts arises from this insecurity which has always been our lot. To be a whole people we must be "individual citizens" with an active participation and responsibility for our people and an earned respect. Many of them have attained a measure of this but until all enjoy it there can be no rest.

Thankfully I noted the great measure of understanding and tolerance between the two races. All were earnest workers for a great goal.

There might be only one last stockade that we might be in danger of being confined in. It does seem that we might go forward more rapidly were we unhampered by division. It does not seem possible that there can be so many denominational divisions. And it may be ours to lead the way to a greater unity.—ETHEL BRANT MONTOUR.

Did I Find The Bacone Conference Worthwhile?

Do I feel the conference at Bacone was worthwhile? Yes, indeed. To meet with a group of two hundred Indian and white leaders day after day, exchanging greetings and experiences at table or on the campus, was in itself an inspiration. Too often the white man has tried to work out a pattern for the Indian without his help and sometimes without his interest. Surely we need each other in working out solutions for the many problems with which we are faced. It was good to see and hear from Indian leaders who are serving their own people, and sometimes whites in their neighborhood. Many more Indian communities are in need of native leadership with their understanding.

Many different religious groups were represented. One speaker said that the church must cease to be so competitive; must think of the fellowship of the whole community and its struggle for daily bread, rather than to just gain individual members for itself. "Who-soever will save his life shall lose it."

The outreach of Indian missions from the Arctic Circle to south of the border, as visualized to us in this conference opened up new horizons. The hardships, trials and joys of loving service in scattered fields, gave one a feeling of kinship with other workers.

The calm unhurried devotional period morning and evening ministered to our need for spiritual preparation and inspiration for tasks ahead. "Without Him we can do nothing." First "evangelize ourselves" then we can have fellowship with one another. Also in the good music furnished and group singing was that spirit of fellowship felt.

Experiences of the conference have had greater meaning to me because of having visited missions in Oklahoma before and following the conference, with opportunities to visit in homes of different tribes. To have gained "New Horizons—Wider Visions" for one's life and work makes such a conference invaluable. I give thanks for all who made this conference possible and helped to make it a success.—CLARA W. FINCH, Quaker Bridge, N. Y.

Canada and U. S. A. Exchange Greetings

Among those who participated on the "Bacone Hour," Thursday evening, June 9, were Canon E. Ahenakew of Kinistino, Saskatchewan, Rev. Robert P. Chaat, past President of the National Fellowship, of Comanche Mission, Lawton, Oklahoma; Miss Pauline Chaat, also of Lawton, and Mrs. Percy Tibbetts of Cannon Ball, N. D. These furnished an all Indian radio program which attracted many listeners and a favorable reception. Miss Chaat and Mrs. Tibbetts furnished the music; Mr. Chaat explained the origin and purpose of the National Fellowship, together with highlights from the Bacone Conference, while Canon Ahenakew in graphic and picturesque language gave the "Greetings from Canada."

*—Mrs. Finch, together with her husband, the late Vernon Finch, has been identified with social and religious work among the Allegheny Senecas, at Quaker Bridge, N. Y. She is Secretary-treasurer of the Eastern Regional Conference.—The Editors

"I was asked to give greetings from Canada: I can do this in part. I was authorized by some Cree Indian Bands to bring along their good wishes to the Conference, especially to the Indian members, and I now do so with much joy.

"There is one thing I have noticed specially in this Conference, it is the friendliness of the people of this great nation and that means much to strangers who come from another land.

"I have talked with Indian men representing several different tribes. I have found one tribe whose language approximates mine. I have been very friendly with our noble and rather dreadful enemies of old days, the Sioux. Eighty years back I would have been foolhardy to have come to this place alone and unarmed. I would have found no peace, unless it were the kind of peace indicated on tombstones of graveyards, by the three letters R.I.P. (Rest in Peace!)

"However, I find no traces of antagonism in me as I clasp their hands, my feelings are sympathetic rather than antipathetic. A belief in the Saviour of mankind, common to both of us, has done the miraculous thing in that it has wiped out completely a natural dislike which, in the old days, must have been deep-rooted—and has allowed to blossom once again that brotherly feeling which naturally spring from a common racial origin.

"Fellow Indians, you have here a body of white people who are most anxious to give you that help which you need at this stage of your advance. That is a wonderful asset and one which we should appreciate to the full.

"I was proud to listen to some of the prominent Indians take part in this great Conference. It reassured me in the belief that there is still a great store of latent vigor in our race, needing only suitable conditions to bring it into operation. I can see a day when the Voice of the Indian will again be heard in our land.

"Let us then go forward with courage and grim determination—going from strength to strength, workers together and with Him. In our efforts our Lord must have His rightful place as we rear up our national life—for unless the Lord build the house their labour is but in vain who build it."

*Highlights from the Bacone Conference**

"The Conference was superb."

"That was certainly a fine gathering at Bacone; it assured me that a real need was being met. Hope you find as good a location for the 1952 Triennial."

"It was a real blessing to all."

"Agree that the Conference was a great one, and that the influence and effects will be far-reaching."

"It is I who should be thanking you for the joy and privilege which were mine for allowing me to participate in, what seemed to me, a hemispherical unity of purpose which undergirded and motivated the Conference.

"That our problems, in scope or particular are not identical attests an understanding attitude which if it could be transformed to other fields would go far to ease the tension and suffering of the world. Perhaps it is left to us to point the way."

"First of all, I want to tell you that my horizons were moved back after having attended the 1949 FELLOWSHIP OF INDIAN WORKERS. The moving spirit of the Fellowship is none other than the Spirit of the living Christ. Thanks to you people for making such a meeting of workers possible.

"I have gone thru some of the material taken from the book table. Having gained the spirit of the work among the American Indian, the facts are now much more alive."

"The most successful Conference ever held; the temper, tone and spirit was so truly Apostolic that we may well say, 'They were all

*—There follow impressions received at the Bacone Conference, unsolicited and spontaneous, from some of those who attended. Due to the limitations of space we are not able to include all who have written.—The Editors

with one accord in one place.' Denominationalism was non-existent; Christ was the spiritual Companion and ever-present Leader. Those who came to the Conference had the cause of Christ for the advancement of the Indian peoples at heart, were filled with the Holy Ghost and were ready to share experiences one with another for the general good of all the work."

"Although I cannot find words to adequately express how happy and honored I feel in being able to attend the National Fellowship of Indian Workers, I want to thank you in extending us the invitation to take part in your great program. We enjoyed every minute of our stay there, had an opportunity to meet all the nice people and you couldn't help but feel the Christian love and Fellowship which is wonderful. I have told my family about it, and how thankful we Indian people should be, in having the fine staff leaders who are putting out all of their time and effort to promote the welfare of our people, not only physically, but spiritually as well. May God bless you in your good works."

Officers Of The Fellowship

National: Elected for the next triennium at the Bacone Conference—

F. PHILIP FRAZIER, Hominy, Okla., President.
JAMES C. OTTIPOBY, Laguna, N. M., Vice-president.
B. FRANK BELVIN, Okmulgee, Okla., Recording Secretary.
G. E. E. LINDQUIST, Corresponding Secretary.
JOHN B. CLARK, Mobridge, S. D., Treasurer.
MARK A. DAWBER, Executive Secretary, Home Missions Council of N.A.

Regional: Holding over until next meeting of each regional area—

Eastern:

W. David Owl, President.
Livingston Crouse, Vice-president.
Clara V. Finch, Secretary-Treasurer.

Plains:

Percy W. Tibbetts, President.
C. E. Wilson, Vice-president.
Margery V. Hibbard, Secretary-Treasurer.

Oklahoma:

F. Philip Frazier, President.
Wilkin Willis, Vice-president.
Westine Shufelt, Secretary-Treasurer.

Southwestern:

J. B. Douthitt, President.
Wendell Chino, Vice-president.
George A. Stracke, Secretary-Treasurer.

Western:

Earle F. Dexter, President.
Veldon A. Patten, Vice-president.
George A. Smart, Secretary-Treasurer.

Pacific Northwest:

C. Walter Johnson, President.
Ray Zack, Vice-president
Dorothy Creevey, Acting Secretary-Treasurer

Regional Meetings at Bacone

Five regional meetings were held in connection with the Bacone Conference. To the Western Region goes the distinction of putting out an especially attractive, illustrated "flier" calling attention to the Bacone Conference as well as boosting their own regional meeting at Lake Tahoe the first week in September. Aside from Oklahoma the Plains Region had the largest attendance at Bacone; all officers are reported present. The 1950 meeting will be in all probability be held at Yankton College. The Southwest Regional area had a well-attended session; more details in our next issue. Considering distances traveled the Pacific Northwest was also well represented, two officers being in attendance. The Oklahoma Region held two meetings, one on Wednesday and one on Saturday, both well-attended. It is possible that the proposed "Protestant Indian Coun-

cil of Oklahoma" will meet in connection with the Oklahoma Regional Conference; Oklahoma Presbyterian College at Durant is being explored as a possible meeting place for 1950.

The Indian in Mexico*

All of our knowledge of the place of origin, of the migrations, of the successive cultures of the Indian people in prehistoric times is limited to what can be pieced together by that very patient man who works with spade & microscope—the archeologist. As his work is never finished so his findings are often subject to revision.

He has unearthed enough, however, so that we may know that the Indian came down into Mexico a very, very long time ago. We speak of the Old World and the New World as if 1492 marked the beginning of life and civilization on this continent. Why, the Indian was already tilling the soil in central Mexico when the servants of the nomad Abraham were digging wells for his cattle.

We know, too, not from guess work but from the findings of somotyping that there is a definite relationship between the American Indian and the Asiatic. Also we know that the Indians went down into Mexico in successive waves.

Everyone has heard of the Aztecs, the tribe that dominated so many of the Indian tribes of Mexico and which had reached so high a stage of civilization at the time of the conquest by Cortez and his followers. But the Aztecs were not the first to prosper in Mexico. They were preceded by the Chichimecas, the uncultured invaders from the north who, dressed in animal skins, invaded the land of those more cultured than they repeating the story of the Huns of European history.

Before them and subdued by them, there were the Toltecs of Central Mexico and the Mayas of the Old Mayan empire. Even before these there lived the Olmecas or Venta Man—that takes us to the B.C. period.

The descendants of these large tribes and of the many smaller ones comprise the Mexican Indian population of today. They live scattered all over Mexico as did their ancestors but the south and southeast have the denser Indian population, that being the land best suited to agriculture.

The study of the Mexican Indian invariably leads one to dwell on Architecture, Agriculture and Religion, the three outstanding spheres to which he has always given his time and interest.

Pre-Columbian Architecture

I have in my possession a large map of Mexico on which there are marked 800 sites where archeological excavations have been carried on. These sites are distributed all over Mexico from Lower California to Chiapas and Yucatan. Many of these were already claimed by the jungle before the Spaniards came as their builders had moved on for reasons of war, soil impoverishment or blood-sucking vampire bats. Many of these constructions reveal advanced knowledge of Mathematics and Astronomy. The conquest put an end to all Indian construction of a permanent nature and he must soon have lost his skill in succeeding generations.

There were comparatively few Indians in Mexico who lived by hunting and fruit gathering. Most of them worked the soil as the Mexican Indian still does. One marvels that land that has been tilled for thousands of years without rotation of crops and without scientific fertilization can produce anything at all. The one crop that the Indian is most interested in is corn. Corn is his staff of life so that with a small corn field, a hoe and a machete, he is reasonably content. Tho not all scientists agree, it is thought that the cocoa bean was first developed on the slopes of the Sierra Madre of Chiapas, the state where the author has worked as a missionary for 23 years. It is in Chiapas, too, some say that in the distant past someone developed corn from the common plant. From that time until now, generation after generation of Indian women, bending over the stone metate, by the light of pieces of pitch pine have ground the day's supply of nixtamal from the corn boiled in lime water the previous evening and then patting out the tortillas before baking them on the clay "comal" over the open fire. How the Indian can maintain strength enough for heavy labor on so limited a diet puzzles many. Milk is never tasted after weaning. Beans, rice and meat are occasional dishes. The egg is more frequently sold for cash than eaten by the Indian.

Communal Land Holding

The Indians had what is to us a complicated system of communal land ownership but at the time of the conquest his land passed to the conquerors forming great "encomiendas" or grants with the condition that the recipients Christianize the Indians within bounds. That was the beginning of three hundred years of servitude for the Indian who tilled the soil that another might live in idleness and wealth. By loaning money to the Indian and by boldly multiplying his debt the plantation owner kept the Indian and his children in servitude.

Somehow the knowledge that the land was his was passed on from generation to generation among the Indians and in due time he fought bloody revolutions to regain it. I came to Mexico just after the revolutionary fighting was over and witnessed the turmoil of the redistribution of the land. There is nothing the Indian possesses of which he is so jealous as of his land

whether privately owned or held in common as an "ejido."

Architecture and Agriculture in Indian history are related to religion. The ruins of which we have spoken are all temples, not tombs as in other lands. Even the ball courts were places of religious ceremonies. The land is tilled by the Indian but he worships many gods whose favor he believes he must obtain in order that the land may yield crops. The catalogue of the gods of the Indians of Mexico reads like a telephone directory. All life was built around religion and the priest was the most influential member of society.

Human Sacrifice

The worst feature of the Indian religion was human sacrifice run amuck. The Mayans sacrificed young maidens to the rain God in the deep "zenotes" but the Aztecs outdid all tribes by cutting out the heart of the living victim on the "teocallis" or truncated pyramids. Some of the victims volunteered in the case of very special sacrifices which were considered to be a great honor. As a rule the wars provided captives. Friendly wars were sometimes fought until each side had a sufficient number of captives. The Spaniard, horrified at these pagan rites, destroyed the teocallis and often used the very stones for the erection of Catholic churches.

After the conquest came the mass conversion of the Indians. Priests baptized Indians by the thousands giving little attention to instruction. To make Christianity attractive to the Indian many of his pagan practices were incorporated so that today one is amazed at the dances and ceremonies and feasts that are considered a part of the Christian religion. In the city in which we live a priest who tried to suppress one of the baser practices was threatened. The religion of the Indian of Mexico is still the old pagan religion with a veneer of Christianity, generally limited to Indian baptism and the worship of the cross.

Kept In Ignorance

For 400 years the Indian was kept in ignorance by the priest and he was kept in poverty by the plantation owner but at length he regained his freedom and when the Gospel came to Mexico he was given a new definition of religion. The gods and spirits he believed to be against him as well as men. The Gospel taught him that God is love, that in God's Son there is forgiveness of guilt and power to resist evil. The tragedy of all Latin America is the divorce between religion and ethics. In the Evangelical religion one's life is made a test of his religious faith. There is no wholesale baptism today. Each candidate is carefully investigated.

On my first tour of Chiapas twenty three years ago I was fascinated by the Mayan ruins at Palenque. Later we came upon the ruined colonial church at Tumbala and in my mind there rose the question whether the churches we would be building would also follow the cycle and end in ruins. I vowed then to give little importance to physical plants and rather to build in the hearts of people. Dr. Morris Steggerda, a physical anthropologist and a consecrated Christian, in a book he has written after spending seven summers in Yucatan, was led to comment, when he saw Indians carrying stones for a Protestant church at Xocenpich, Yucatan, that, perhaps just as the Ancient Mayan Indians had carried the stone for the Mayan temples under duress and just as their descendants had again bent under the stones for the friars who planned the Colonial Catholic churches, the Indians once more were carrying stones prevailed upon by the Protestant pastor, a mestizo. Recently I visited our large Indian congregation at Tumbala and found these Chols carrying stones for their new chapel. No one had told them to do so. In fact they asked permission of no one. They were building a chapel because they wanted a building large enough so that all of the 400 converts of that village could worship God in Christ. This is a religion of the heart, a religion of joy, not of fear.

Problem of Assimilation

You speak of the assimilation of the North American Indian. Mexico, too, has its problem of the unassimilated Indian. Tribes that have long clung to their customs and that have resisted all inroads of outside culture sooner or later come to a stage when they welcome education and make an effort to learn the Spanish language and will listen to the Gospel story. We know of no way to hasten this desire for assimilation but we are prompt to recognize it and to reach these with the Gospel. The Mams were the first Indians to be evangelized in Chiapas. They have become quite identified with the Mestizo culture. Now it is the Chols who are begging for teaching and who are accepting the Gospel to such an extent that we have eight churches amongst them with audiences up to four hundred, in several of the churches. Some day the Tzeltals, Tzolzils and the Tojolabals will, we trust cease to try to live isolated lives and welcome the religion which only a few of them accept today at the risk of ostracism.

All of what I have said to you may be of interest and is basic knowledge for any understanding of the Indian of Mexico but it may not help you in your problems. The technique we use in our Mestizo and Indian work to which we attribute much of our growth may or may not be advisable in your tribes.

Decentralization Practiced

We believe that decentralization of work is more effective than the building up of a Mission compound. Two thousand dollars would buy all of the property we own in the State of Chiapas other than the church buildings. We believe in going to the Indian and meeting him on his level rather than inviting him to a community of modern buildings quite different from anything he can hope to have in his vicinity. This means doing rural and village work and calls for a great deal of travel but as a result we have more than sixty congregations with a membership of over five thousand.

*—Mr. Kempers is the director of missions in Chiapas, Mexico, under the Reformed Church in America.—The Editors

Then, too, we emphasize from beginning to end the value of lay participation in that work. "Every convert a missionary" is our watchword. For many years there were but two Protestant ministers in the entire state and one of those was limited in his ministerial work due to the fact that he was a foreigner. But there every service in every congregation every Sunday and evangelistic work was done by voluntary workers from each group. In no church does the minister conduct a service alone. As many as possible are asked to participate.

And so the Indians of Chiapas are again surrendering. This time surrender means freedom. Today they yield to a King whom to serve is to have life eternal. Instead of the blood-curdling screams of drunken Chols returning from a Sunday in town, without money, bleeding from a fight and dull from excessive drinking, one now hears the old Gospel Hymns in a new language sung at all hours of the day or night.

J. R. KEMBERS

Report of the Findings Committee Bacone Conference, 1949

Preamble

A report of this nature should never get down to particulars without a general statement of thanks, appreciation, and approval for all and of all that has been done through the years, and in this year, in order that there might be a National Fellowship of Indian Workers. Surely we who have had a quarter of a century or more of service in the Indian Field are keenly aware of the good that has come to us because we have a time and a place where we can fellowship, plan and learn together. We would be something less than derelict in our Christian duty if we did not express our appreciation to the Home Missions Council and to Dr. G. Elmer E. Lindquist as well as those who have labored with them to make this opportunity a reality.

It should also be stated quite plainly that it is the policy of this organization, in the words of the *Iyape Owaye* (The Word Carrier), "To oppose that which is wrong and support that which is right." Like that honorable publication for Christian Indians and their friends, that came through the years out of the Dakotas, we look to Jesus Christ and God's Word for guidance and authority. And it is in this spirit that we present the following Findings and Resolutions for your consideration.

RESOLUTIONS CONTAINING RECOMMENDATIONS AND SUGGESTIONS FOR THE EXECUTIVE COMMITTEE

Be it resolved that the Executive Committee, in the interests of growing endeavor and deepening fellowship, consider carefully the ways and means as well as the advisability of making the following changes and additions to the service of the Fellowship:

1. Changing the meeting time so that a Sunday be a part of the scheduled Meetings. This could be done if the meeting opened or closed on a Wednesday or a Thursday.
2. Rethinking the time allotted to and the number of interest groups, bearing in mind that some of the groups, (for example the music work shop) are of such a nature that many would like to attend them in addition to other special interest groups.
3. That the morning schedule be changed so that there be a shortening of the formal schedule, allowing more time for the informal discussion and general consideration of common problems as well as for rest and relaxation.
4. If at all possible the meeting in 1952 be held in the vicinity of the eastern slope of the Rocky Mountains. It is also the thought of your committee that much could be added to a meeting of this kind if family units could be maintained, so far as living quarters are concerned, during the entire conference.
5. *Whereas* there are many Indian fields now without the benefit of native preachers, evangelists and other mission personnel, and whereas other fields do have native as well as other workers who can effectively present the Gospel,
Therefore, be it resolved that we request the Executive Committee of the National Fellowship of Indian Workers to arrange for a central clearing house for the exchange and use, wherever desirable, of native workers, evangelists and other mission personnel.
6. *Whereas* it is the duty of missionary workers to keep in contact with their people as they move from one place to another and, whereas it is extremely difficult to secure the necessary information regarding church and mission establishments in a given area, and whereas there is at present no central office of information or clearing house to which we may turn for the purpose of relating our transient people to the church, *Therefore, be it resolved* that the Executive Committee of the National Fellowship of Indian Workers be requested to publish a booklet listing both by states and by sponsoring agencies the Indian work being carried on in the various regions of the Fellowship and that said booklet be made available to all workers at nominal cost.
7. Election and Business. *Be it resolved* that the Program Committee for the 1952 Triennial Conference be instructed to plan for the election of new officers at least two days before the close of the Conference; also that consideration be given to holding short business sessions every day of the conference.

II. THE INDIAN PLAN

Resolved that this Conference of the National Fellowship of Indian Workers commend the National Congress of American Indians for their progressive

and constructive action in preparing and adopting "THE INDIAN PLAN," so ably presented by Mr. Robert L. Bennett, Regional Director, at our meeting on June 7th, as their program of service for American Indians. Copies of this plan have been circulated to the members of the Triennial Conference following its presentation.

III. LINGUISTICS

Be it resolved that the various Mission Boards and Agencies encourage their Indian workers to attend the summer sessions of the Wyckliffe School of Linguistics, as conducted by Dr. Eugene A. Nida at the Woodrow Wilson Center, University of Oklahoma, Norman, to study modern techniques in learning difficult Indian languages, especially where knowledge of the language is advisable and indispensable.

IV. COOK CHRISTIAN TRAINING SCHOOL

We reaffirm the following as recorded at our Lake Geneva Conference in 1946.

"This conference rejoices in the report of progress at the Cook Christian Training School, Phoenix, Arizona and as a Fellowship we pledge our continued support. We especially express our appreciation to those denominational mission boards now lending either direct financial assistance to this worthy enterprise or providing staff members or scholarships for students. We urge that other mission boards and societies follow this worthy example and do likewise."

Further, we look with favor on proposed plans for extension work on a regional basis whereby other areas may share in institutes, short term and otherwise, under the leadership of the Cook School Staff, and urge that these projects, now being considered, may be brought to fruition as speedily as possible; that this recommendation be incorporated in Survey Findings to be brought before the National Home Missions Congress in 1950.

V. INDIAN SURVEY

WHEREAS Dr. G. E. E. Lindquist and others of the Home Missions Council are at present conducting a survey of religious work and the needs of the people on the various Indian Reservations of this country, in preparation for the Home Missions Congress in 1950, and

WHEREAS the information collected by this survey will be of inestimable benefit to all who are doing God's work among the Indians of this country

BE IT RESOLVED that Dr. Lindquist and his associates are to be commended for the splendid work which they are doing, and

BE IT FURTHER RESOLVED that all those who have received the questionnaire and have not answered it thoughtfully and carefully be most strongly urged to do so as soon as possible, and before July 15th at the latest, in order that the survey may be as complete and helpful as possible. We also call upon the Mission Boards to lend their continued support to this project.

VI. CIVIL RIGHTS

WHEREAS Indian Americans as well as persons of other stocks and cultural heritages frequently suffer indignities and serious practical disadvantages from the denial of services in restaurants, hotels and other places of public accommodation;

AND WHEREAS Indian Americans and others are denied, in too many instances, opportunities for employment and training because of race;

BE IT RESOLVED that this meeting of the National Fellowship of Indian Workers put itself on record as heartily endorsing modernized civil rights statutes on the state level, including provisions for Civil Rights Commissions, adequate appropriations, power to investigate, hold hearings, negotiate with proprietors, to issue cease and desist orders enforceable in courts of law, with civil damages and denial of license to operate in cases of non-compliance, and to carry out a program of education of the public in regard to democratic, non-discriminatory services.

BE IT FURTHER RESOLVED that this meeting likewise endorse similar statutes in the field of employment following the best experience of progressive states in framing and enforcing fair employment practice acts and commissions.

BE IT FURTHER RESOLVED that members of this Fellowship be urged to associate themselves individually and collectively with organized forces within their state to place such legislation on the statute books.

VII. REHABILITATION OF FT. BERTHOLD INDIANS

WHEREAS the Missouri River Basin development plan, as set forth by Congress in Public Law 534 of December 22, 1944, whereby Garrison Dam is already in process of construction by the Corps of Engineers of the United States Army, although located twenty miles below the Fort Berthold Indian Reservation, will impound water that will flood approximately 155,000 acres of the said reservation, including the bottom lands where 289 of the 357 Indian households are located;

AND WHEREAS the natural resources of this valley, with its game, timber, wild fruit, fuel, shelter from the severe winters and fertile land used for farming and cattle operations, have provided the means of livelihood for the Three Affiliated Tribes, but will soon be removed from use with consequent disruption of the social and economic life of the people;

AND WHEREAS the North Dakota representatives, concerned with the plight of the Indians and their future welfare, introduced House Joint Resolution 33

which was reported out of the House Sub-Committee and the Committee on Public Lands with unanimous approval, after amendments, and was thereafter passed by the House under the unanimous consent rule;

AND WHEREAS Senate Joint Resolution 11, identical with H. J. Res. 33, was introduced by Senators Langer and Young of North Dakota but has not been reported out of the Senate Sub-Committee of the Committee on Interior and Insular Affairs although hearings have been held.

BE IT THEREFORE RESOLVED by this triennial meeting of the National Fellowship of Indian Workers that the secretary be authorized to communicate to Senator Robert S. Kerr of Oklahoma, the chairman of the said sub-Committee, and to Senator Joseph C. O'Mahoney, the chairman of the Committee on Interior and Insular Affairs, our urgent endorsement of S. J. Res. 11, after conforming with House amendments, and our earnest request that it be reported favorably out of the sub-committee and the committee and passed by the Senate and signed by the President of the United States.

BE IT FURTHER RESOLVED that each member of this Fellowship be urged to accept personal responsibility for indicating support of this legislation to Senator Kerr, Senator O'Mahoney and the Senators from his or her own state.

VIII. REGISTRATION OF MARRIAGES

WHEREAS the chaotic conditions among Indian Americans caused by the widespread recognition and use of common law marriage practices makes obvious the need for social control in the interest of wholesome family life and childhood nurture,

THEREFORE BE IT RESOLVED that this meeting of the National Fellowship of Indian Workers endorse the efforts of the Oklahoma Regional Fellowship of Indian Workers in seeking an Oklahoma statute requiring the registration of all marriages taking place within the state.

BE IT FURTHER RESOLVED that we indicate our strong support of similar statutes in other states where such are now non-existent, and that the secretary make known this position wherever possible and useful. In addition, we urge the United States Indian Service to take such steps as may be necessary to change any existing statutes which may be interpreted to sanction common law marriage.

IX. VETERAN'S TRAINING CENTER

WHEREAS, under S. 1998 introduced into the 81st Congress by Senator McFarland of Arizona, provides for the transfer of certain War Relocation Authority structures or installations to the Indian Bureau for the use of the Colorado River Indian Tribes and specifically provides for the establishment of a veterans' training center at the former War Relocation Authority Camp, with necessary appropriations to repair and improve the buildings and to finance the veterans' training program;

AND WHEREAS such a program of training at this time would be of great usefulness in aiding the process of economic and social assimilation and Indian rehabilitation;

BE IT THEREFORE RESOLVED that this meeting of the National Fellowship of Indian Workers record its endorsement of this measure and authorize the Secretary to communicate such endorsement to the proper committees in Congress.

X. RELOCATION AND INTEGRATION

WHEREAS many Indian-American young people, born and raised on Reservations, are not farmers or stockmen by aptitude or personal resources any more than are young people of other racial and cultural backgrounds;

AND WHEREAS, Indian Americans have been progressively deprived of their lands and placed on reserved areas usually with meager natural resources;

AND WHEREAS, nearly half of the Indian American individuals today on reservations are in fact landless or have wholly inadequate acreage to maintain themselves and their families in health and decency;

AND WHEREAS, some Indian Americans have proven their capacity to make a good adjustment in normal American communities when they have the requisite educational and vocational preparation;

AND WHEREAS, a large proportion of Indian Americans are not yet prepared with education and vocational skills that will reasonably assure them of acceptance and success in non-reservation communities;

THEREFORE, BE IT RESOLVED that this triennial meeting of the National Fellowship of Indian Workers go on record as strongly supporting the proposal of a program that will facilitate favorable integration in employment, decent living conditions and good community relationships, including in that program the following features:

1. A government-sponsored program of improved academic, social and vocational training for youth and adults to be offered on reservations wherever needed;
2. A nationally sponsored program that enlists such national organizations as those listed herewith for the purpose of joint planning and the stimulation of local programs of organized reception and service in strategically located cities and towns: Home Missions Council, National Fellowship of Indian Workers, Federal Council of the Churches of Christ in America, Bureau of Roman Catholic Missions, National Catholic Welfare Conference, National Councils of the YMCA and of the YWCA, United Council of Church Women, American Missionary Association Race Relations Department, American Friends Service Committee, Church of the Brethren, Boy Scouts and Girl Scouts of America, Salvation Army, National Congress of

PTAs, National Education Association, American Association of Social Workers, American Public Welfare Association, Community Chests and Councils, National Association of Manufacturers, U. S. Chamber of Commerce, Junior Chamber of Commerce of the U. S., Association of American Railroads, various national Service Club organizations, General Federation of Women's Clubs, Daughters of the American Revolution, AF of L, CIO, American Civil Liberties Union, Indian Rights Association, National Congress of American Indians, Association on American Indian Affairs, National Association for the Advancement of Colored People, Anti-Defamation League, Japanese-American Citizens' League, together with liaison representation from the U. S. Indian Bureau, the U. S. Office of Education, the Advisory Committee on Indian Affairs, the National Indian Association, the U. S. Public Health Service, the Federal Social Security Agency, the U. S. Department of Agriculture, and certain state governments;

3. A local program in each chosen city that includes an Indian Center developed with its own local board and financed to carry out such functions as—
 - (a) Facilitation of friendly contacts between Indians;
 - (b) Counsel regarding community resources such as churches, schools and PTAs, hospitals, medical and dental services, social work agencies, law enforcement agencies, housing and employment;
 - (c) Information to the non-Indian public about Indian Americans through the use of all possible media;
 - (d) Planned opportunities for Indian and non-Indian Americans to know each other on favorable terms;
 - (e) Enlistment of community leaders to assist in meeting the problems of Indian residents and of mutual adjustment between Indian and non-Indian residents;
4. While such organized assistance to voluntary integration is being carried on, the application by the government to the people on the reservations of a social security program for unemployables and a work program for employables that will conserve human resources and protect human dignity under an American standard of health and decency;
5. Plans for and the achievement of economic and social rehabilitation, reservation by reservation, with genuine participation by Indian Americans themselves.

XI. HIGHER EDUCATION

WHEREAS, among the four hundred thousand American Indian and Eskimo people there has not yet been raised up a proportionate number of college and university trained men and women when compared with most other groups in our population;

AND WHEREAS no group can make satisfactory progress in its relations with other groups or make its full contribution to the general American community until a considerable number of educated leaders have emerged;

AND WHEREAS these next decades are crucial for the development of the potential of our Indian- and Eskimo-Americans and their acceptance into the main stream of American life;

AND WHEREAS the family economic resources of these groups are woefully inadequate or non-existent,

THEREFORE, BE IT RESOLVED that this triennial meeting of the National Fellowship of Indian Workers declare itself in favor of the establishment of an Indian American Scholarship Board to raise and disburse a million dollar scholarship fund from which grants shall be made to promising Indian and Eskimo young men and women for high school, college and post-graduate education, the board to be set up under proper fiduciary safeguards and with wide representation from appropriate organizations and agencies, including the National Congress of American Indians, the Association on American Indian Affairs and the Indian Rights Association, together with certain Indian, Eskimo and non-Indian individuals.

BE IT FURTHER RESOLVED that we favor the principle of matching scholarship grants from educational institutions and from tribal funds wherever this proves possible.

XII. NEW WORKERS

BE IT RESOLVED that the Rev. John B. Clark, who served as Chairman of the seminar, be asked to write an article on "NEW WORKERS," embodying some of the material presented at said seminar by himself and associates, for *The Fellowship News Letter*, if possible in the forthcoming Conference issue; at any rate, in some future issue of said News Letter.

XIII. THE STANDING ROCK RESERVATION REHABILITATION PLAN

RESOLVED, That we give general approval to what is known as "The Standing Rock Reservation Rehabilitation Plan" (H.R. 3974—passed the House of Representatives, May 16, 1949), with special reference to its loan provisions; that the Corresponding Secretary be asked to advise the members of the Senate Indian Affairs Sub-Committee of our approval.

XIV. PEYOTE

That we as a Conference reaffirm our stand on Peyote, as incorporated in the Findings of the Lake Geneva Conference of 1946, with special reference to the following items:

- a. Inasmuch as the available supply of literature on Peyote is meagre and the supply practically exhausted, be it resolved that we call on the Home Mission Boards and agencies, as well as the Home Missions Council, to supply reprints of such literature which has continuing value; that suitable tracts be prepared which might have wide distribution, giving, for example, the testimonies of former Peyote users as well as other pertinent and up-to-date information.

b. That we urge the Home Missions Council and/or other interested agencies, especially the United States Indian Service, to petition the United States Public Health Service (or some agency recommended by that Service) to make a thorough-going study of peyote in all its phases.

EXPRESSIONS OF THANKS AND APPRECIATION

To Eternal God, Father of all mankind, we give thanks and praise for the love which is in Christ Jesus our Lord and which, by His Spirit, unites people from all places of His Dominion in a common bond of fellowship, constraining them to seek and work for the welfare of their brotherman.

To the Rev. G. E. E. Lindquist, Rev. Russell Carter and members of the Executive Committee, who have labored long and painstakingly to bring about this triennial meeting of the National Fellowship of Indian Workers, we express our thanks and assure them that their efforts have been gratifyingly successful; we thank them for "new horizons and wider visions."

To Dr. Francis Thompson, president of Bacone College, we express our grateful appreciation for the hospitality extended to us on this beautiful campus. No small portion of thanks is due the manager and other members of the staff and student body who have made us so welcome and at home.

To Miss Margery Hibbard, who carried the financial and registrial burdens of the conference;

To our Conference Chaplain, Rev. Robert Chaat, who so beautifully guided our thoughts and provided spiritual manna sufficient for each day and for a journeycake on our way;

To the Rev. Reuben Ten Haken and assistants, and to the Rev. C. R. McBride for their presentations of the Study of Evangelism and of the Church as a Center for Community Guidance;

To the Rev. Russell Carter and his resource persons who gave us information and illustrations on the great problems of Integration and Assimilation;

To the Rev. G. E. E. Lindquist and his selected group who gave us glimpses and explanations of Current Trends in the Government Indian Program;

To the leaders of the afternoon Interest Groups: the Rev. George Walker, the Rev. and Mrs. F. Philip Frazier, Miss Mae O'Field and Mrs. Florence La Grande, the Rev. Don R. Lantz, Dr. Joseph H. Heartberg and his assistants, the Rev. John B. Clark and those who assisted him, and the Rev. Robert F. Ferree, for their helpful lectures, demonstrations, instructions and class discussions;

To the Rev. R. F. Ferree for balancing our spiritual and mental diet with recreational vitamins; and for his evening organ meditations;

To Mr. and Mrs. Reese Kincaide, Rev. G. M. Overdier, Rev. Alex Eckart, Mrs. F. LeGrande and assistants for their interesting displays of native arts and crafts;

To the Rev. Al Cropp, Chairman of the Findings and Resolutions Committee and to the Rev. Carl Higgs, Chrm. of the Nominations committee, and the members of these two committees who recorded, formulated and clarified material for presentation to the conference;

To the Rev. Allen Wilcox, Miss Veve Wight, the Rev. Carl Higgs, the Methodist Book Concern and other agencies for the fine display in the Book Store; and to the International Council of Religious Education for the films shown every evening under the direction of Dr. Donald Lantz;

To the First Baptist Church of Muskogee for welcoming the conference children into their school, and to those who conducted a nursery school here on the campus;

To all groups which served in the evening devotional periods and to all native workers from home and abroad who, by testimony, individual and group leadership, their presence and participation, made us all "thank God and take courage."

In this connection we think especially of our Canadian friends, who came such long distances to be with us and share in our Fellowship; Dr. Eugene A. Nida of the American Bible Society, Dr. Calvin K. Stalnaker of the First Baptist Church, North Tulsa, Okla.; Rev. John R. Kempers of Chiapas, Mexico; Rev. J. H. Wenberg of the Methodist Indian Work, Oneida, Wisconsin; Mr. Claudio Iglesias of San Blas Indian Mission, Panama; Rev. Galen R. Weaver of the Department of Race Relations of the American Missionary Association; Rev. Oscar A. Gardner of the Goodland Indian Orphanage, Hugo, Oklahoma, and his associates.

A special word of commendation in this section goes to all Mission Boards and Societies, who by extending grants-in-aid and similar financial assistance, made it possible for our attendance at this historic Conference.

We express our deepest gratitude and appreciation and "recommend them to the grace of God for the works which they have done" to serve and promote the total program of this triennial meeting of the National Fellowship of Indian Workers.

(Signed)

Albert H. Cropp, Chairman
Marie deKeyser
C. R. McBride
John B. Clark
T. Samuel Lee
Galen R. Weaver
Hampton W. Anderson

What the Senators are Saying

Readers of the *News-Letter* will note that in the Report of the Findings and Resolutions Committee several items are referred to Congressional Committees, especially of the U. S. Senate. This is true of No. VII. Rehabilitation of Fort Berthold Indians; No. IX. Veterans' Training Center; also No. XIII. The Standing Rock Reservation Rehabilitation Plan. Replies have been received as follows:

Hon. Milton R. Young, U.S. Senator from North Dakota—

"It is a pleasure for me to acknowledge your letter of June 17, in which you enclose the resolutions passed at the Triennial Conference of the National Fellowship of Indian Workers, pertaining to the Fort Berthold Indians and also the Standing Rock Reservation Rehabilitation Plan.

"As you know, I am a sponsor of both of these measures. For the past several weeks, I have been doing a great deal of work, particularly on the measure to partially compensate the Indians of Fort Berthold for losing the vast amount of land which they will in the Garrison Reservoir. I have consistently tried to do my best in this and all other bills for assistance to the Indians, particularly those in my home state of North Dakota.

"I sincerely appreciate receiving the resolutions and want to thank you for sending them to me."

Hon. William Langer, also of North Dakota—

"This will acknowledge and thank you for your recent letter in which you enclosed resolutions relative to Fort Berthold and the Standing Rock Reservation Rehabilitation Plan.

"It was good of you to send me these resolutions and you may be sure they shall receive my careful consideration.

"I hope you will continue to write me whenever matters come up that you think I should know about or whenever you have any suggestions to offer that will be helpful to me."

Hon. Robert S. Kerr of Oklahoma—

"I thank you for bringing to my attention the resolutions adopted at the recent Triennial Conference of the National Fellowship of Indian Workers concerning the following:

Ft. Berthold
Veterans' Training Center
The Standing Rock Reservation Rehabilitation Plan

"You may be assured that each of these resolutions will receive my careful attention.

"We have recently completed hearings on the Ft. Berthold legislation. After a thorough investigation and considerable work on the part of the Committee, we are submitting a substitute bill which I believe will be equitable to both the Indians and the U. S. Government.

"S. 998 establishing a veterans' training center is pending before the Senate Armed Services Committee, of which I am not a member.

"H. R. 3974, The Standing Rock Reservation Rehabilitation Plan, is one which a subcommittee of the Senate Interior and Insular Affairs Committee has just been appointed to consider—of which I am the Chairman."

Oklahoma Indian Missions in Review

A meeting of those responsible for the administration of Indian Missionary Work in Oklahoma was convened at Oklahoma City, May 2-3, 1949, with 55 enrolled, representing 14 different denominations and agencies. Rev. Don F. Pielstick of the Home Missions Council was Chairman and G. E. E. Lindquist Secretary. Dr. Henry S. Randolph of the Board of National Missions, Presbyterian Church U.S.A., stated the purpose of the Conference, summarized briefly as follows:

Find the facts.
Find the unmet needs.
Determine what agencies are now meeting those needs.
Discover areas of overlapping.
Discover a common front and possibilities of cooperation.
Discover areas now overlooked.

Dr. G. E. E. Lindquist presented a report on Indian Missionary Work in Oklahoma. There followed a period of questions and comments, one calling for the mimeographing of Dr. Lindquist's summary and tabulation sheet, copies of which were sent to the delegates.

At the meeting of the Findings Committee, appointed at the opening session, it was felt there was a need for further study by smaller committees, or commissions, each dealing with a particular phase of the mission work. There were appointed the following commissions:

- 1) Leadership Training and Institutions;
- 2) Comity and Cooperation;
- 3) Church Program;
- 4) Amalgamation.

These commissions were instructed to meet and bring in their findings and recommendations the next morning.

While much of the time was allotted to these commissions, there were notable contributions from experts in various fields. For example, Dr. E. E. Dale, Professor of History at the State University, Norman, spoke on "Indians of Oklahoma;" Mr. W. S. Clasby, Director of Indian Education in the State Department, gave an informative address on "The Oklahoma Plan in Indian Education"; Mr. W. O. Roberts, Superintendent of the Five Tribes Agency, Muskogee, spoke on the economic and social status of the tribes under his jurisdiction, while Mr. Wheeler Mayo, publisher, of Sallisaw, Oklahoma, addressed the Conference on "An Indian Looks at Indian Life in Oklahoma."

COMITY AND COOPERATION

"In order to achieve the most effective results in promoting Christian missionary work among the Indian people we recommend the establishment of a Comity Committee."

"A. Voted that a Comity Committee be formed, composed of a representation from each denomination engaged in Indian work in Oklahoma which pledges itself to subscribe to principles agreed upon. The representation is to be selected according to procedures of each participating denomination. The function of this Committee shall be to adjust present overlapping and to encourage cooperation in establishing future work."

Under Institutions and Leadership Training:

"B. That the Home Missions Council explore—

- 1) The need for a program of leadership training for Indian pastors and lay workers;
- 2) The possibility of using the facilities now available within the state as centers of in-service training on an interdenominational and interracial basis (courses to last from one to six weeks, offered at a time that would not conflict with already existent programs of the participating denominations);
- 3) and the possibilities of using these within-the-state facilities as centers for advanced religious training, on the college level and on an interdenominational basis, for pastors and lay workers.

"C. That the Home Missions Council explore the possibilities of a field training program for pastors and lay workers, on an interdenominational and interracial basis (similar to the program of the Home Missions Council now in effect for workers among the sharecroppers."

The Commission on Church Program formulated a detailed analysis around the following:

"Rural Indian church programs must be built upon the needs of the people. Its activities must give, teach and nourish the inner change of the individual members by evangelism.

"Its leaders must have more training in spiritual life and how to give the spiritual approach and attitudes in all of the activities of the Church. The local church should be consulted in choosing a leader. Its buildings, most generally limited, must be utilized to the fullest extent in carrying on the all-around program of the Church."

The Commission on Amalgamation submitted four recommendations:

"1. We feel it is the responsibility of the city churches to meet the needs of the Indians within their areas; and insofar as the Indians are ready, we recommend they be included in the existing church programs. We further recommend that, for such Indians as have not reached the point in spiritual and social adjustment where they can be included in the urban churches' programs, the city churches cooperate in establishing in those areas where the Indians are living interracial Christian Centers, with proper emphasis on the spiritual, social and economic life. The ultimate goal is to integrate the Indian into the established churches.

2. We recommend that rural pastors and missionaries seek to prepare their people who are going to the cities for the problems they will meet there; and that they introduce these people to their city pastors, or, at the least, notify the city pastor of their coming. We further suggest that a program of intercultural education be carried on in the churches.

3. We recommend that churches in the rural areas sincerely seek to minister to all the people of their respective communities, and that they launch well-planned programs for meeting the basic needs of the people in all areas of life. In the distinctly Indian rural churches we recommend the long-range look toward the gradual integration of the unchurched white people into the Indian Church.

4. We recommend that where there are white and Indian churches in the same area they be encouraged to launch programs jointly for the betterment of the local community; and that from time to time they hold joint worship services, Vacation Church Schools, and similar projects."

Following the adoption of the Commission Reports Dr. Henry Randolph proposed the following principle which was adopted:

"Be it resolved that the purposes and spirit of this conference be conserved and continued through a Protestant Indian Council of Oklahoma, the membership of which shall be composed of the executives and supervisors of Indian mission work in the state. All Protestant missionaries serving Indian people of the state may be elected as associate members of the Council. Na-

tional or Regional Church Secretaries of Indian Work may be ex-officio members of the Council.

"This Council shall meet annually for one or more days to consider interdenominational concerns and activities, e.g., comity, leadership training, etc.

"This Council shall be organized with an Executive Committee and appropriate officers.

"If this is approved, an Executive Committee, with a Chairman and Secretary, should be selected by this conference and instructed to formulate a constitution and pattern of organization and report to the Council one year hence."

An ad interim committee was appointed, scheduled to have its first meeting in connection with the Bacone Conference, to prepare a program for the meeting next year.

Indian Treaty Making, by G. E. E. Lindquist

The Chronicles of Oklahoma for the winter of 1948-49 published an article by Rev. G. E. E. Lindquist, D.D., on "Indian Treaty Making." We cannot recommend this too highly to our readers. It is most interesting and there is much to learn from it. The article has also been published in booklet form and can be had by applying to Dr. Lindquist, 7 Winona Street, Lawrence, Kansas. One paragraph from the article follows: "Not a great deal remains from the old treaties for present fulfillment. Some provisions "for fulfilling treaties" appear each year in the Appropriation Act. A number of them are all but outlawed by events; for example, the promise to provide forty dollars per month for a blacksmith who should mend the guns of the Pawnee hunters has of recent years been applied to some mechanical assistance better suited to their present mode of living. There are some appropriations for per capita payments, long ago promised and still being paid. Many claims under treaties have been heard by the Court of Claims and substantial awards made to tribes whose cases received approval. The rule in these cases has always been to resolve all ambiguous phrases in favor of the Indian, recognizing his disabilities in dealing with the white man's Government. At the same time the Court has refused to modify a treaty or go beyond its provisions in interpreting it, since no federal court is a treaty making power." *The Indian's Friend*.

ORDER YOUR COPY NOW: Reprints of the booklet, containing 32 printed pages together with attractive cover, are available and may be secured at Field Headquarters, 7 Winona St., Lawrence, Kans. Single copies 25c postpaid; 12 copies to same address, \$2.50 net.

Flashes from the Far-Flung Field

Psalms by American Indians is the title to an attractive leaflet recently gotten out in mimeographed form by the Cook Christian Training School, 4050 N. 2nd St., Phoenix, Ariz. Those interested in securing copies should address the President at above address.

"*The People Who Found God*," An Introductory Bible Study Course for Navajos (and others in a similar environment) by Earle F. Dexter of the Religious Education Staff of the Sherman Protestant Chapel, Riverside, Calif., is an attractive, illustrated (by hand drawings) compendium of up-to-the-minute studies for children in the teen-age group; it has been successfully used at Sherman Institute. Copies may be secured at 35c a copy by addressing the author at Sherman Institute, Riverside, California.

"*A Christian Looks At Communism*" by Rev. Franklin D. Elmer, Jr., is a thought-provoking article in the May issue of *The Kiwanis Magazine*. Copies may be found in most libraries; it is well worth reading.

Navajo Graduates from Bible Institute: The Christian Indian reports that Edward Henry has recently graduated from the Reformed Bible Institute, Grand Rapids, Michigan; he, together with Mrs. Henry, is under appointment as native camp worker at Naschitty, N.M. Mrs. Henry will be remembered as Ella Mitchell, a former student at the Cook Christian Training School, Phoenix, Arizona.

Dakota Darts, published by the Synod of S.D., Presbyterian Church, U.S.A., Huron, is the name of a monthly sheet which has just reached our desk. Our co-worker, Al Cropp, seems to be the able and genial editor. Success to you, Al.

The Associated Executive Committee of Friends on Indian Affairs held its Annual Meeting at Wyandotte, Okla., June 4-6. Jonathan M. Steere of Philadelphia is the president. He announced that eighty years ago the Committee came into being largely as a result of President Grant's proclamation of the historic "Peace Policy" in dealing with Indians. It has had a continuous history and at present major emphasis is given to the Friends Missions in Oklahoma although by no means limited to those projects.

Dedication of the new Friends Meeting House at Council House, near Wyandotte, Oklahoma, took place on Sunday, June 5, in connection with

above-described Annual Meeting. This attractive and serviceable house of worship replaces the one erected in 1884, the latter said to be the oldest place where continuous worship services have been held in that part of Oklahoma. Arthur and Westine Shufelt are the pastors. Rev. E. Russell Carter of Haskell gave the dedicatory address.

The Indian Plan, referred to in the Bacone Conference Resolutions, and presented by Robert L. Bennett, Regional Secretary, National Congress of American Indians of Phoenix, Arizona, is available in limited quantities; single copies 3c to cover postage. Address your requests to Field Headquarters, 7 Winona Street, Lawrence, Kans.

The Roster, giving names and addresses, denominational and other affiliations of delegates and leaders, including guests, at the Triennial Conference, held at Bacone, June 6-11, is also available in limited supply. Address your requests, enclosing 3c to cover postage, to Field Headquarters, 7 Winona St., Lawrence, Kans.

Long Range Navajo and Hopi Rehabilitation Bills: Hon. Toby Morris, Okla., introduced H.R. 3476 on Mar. 11, 1949, "to promote the rehabilitation of the Navajo and Hopi Tribes and the better utilization of the Resources of their respective reservations, and for other purposes." This was later revised and re-introduced as H. R. 5208 on June 16. Recent news releases indicate that some consideration is being given.

In Memoriam

PASSING OF REV. JOHN FRENIER: The entire Presbytery was shocked by the sudden passing of Rev. John Frenier. Mr. Frenier died from a cerebral hemorrhage suffered at Granite Falls Easter evening. His body was laid to rest in the Makasan cemetery on Monday following Presbytery meeting. Mrs. Frenier and the children plan to make their home at Flandreau for the present. At a memorial service held at his church in Flandreau on Tuesday, April 19, Rev. Wesley Drummond spoke for the ministers of the Flandreau area, Rev. J. W. Gray, was a representative of Huron Presbytery and gave words of comfort and Rev. C. P. Winkle expressed the sympathy of the Synod to the church and family. Rev. Albert Heminger and Rev. Lloyd Red Eagle, members of Dakota Presbytery took the leading part in the service. Mr. Eastman, elder of Flandreau church, conducted the memorial service.—*Dakota Darts*.

MEMBERSHIP DUES FOR FELLOWSHIP

Those who were present at the Lake Geneva Conference paid a registration fee of one dollar which also includes the membership dues for the Fellowship. Since the National Conference year comes only once every third year we urge all our members and those who receive this issue of the Fellowship News-Letter to send on their dues to our National Treasurer, Rev. John B. Clark, Mobridge, South Dakota. When Regional Conferences are held the dues go for the support of each respective region; consequently our National finances will be greatly strengthened by your prompt response to this appeal.

C. E. E. Lindquist, *Cor. Secretary*

SPECIAL CONFERENCE EDITION

This special number is being sent out as the Summer edition of the News-Letter. There is an unusual wealth of material and much thought has gone into the planning of this issue. You may wish to secure extra copies for your friends and those who should be interested in our Fellowship. Single copies are available at five cents which will also cover postage. Send orders to the Fellowship News-Letter, Field Headquarters, 7 Winona Street, Lawrence, Kansas.

—The Editors.

"Mark A. Dawber is to retire on October 1 as executive secretary of the Home Missions Council, where he has done one of the most progressive jobs of interdenominational leadership in American Protestant history. He will be succeeded by I. George Nace, home missions secretary of the Evangelical and Reformed Church."

—Comment in *The Christian Century*

New Book On The American Indian Ministry

Our genial recording secretary-elect, Dr. B. Frank Belvin of Okmulgee, Okla. announces the publication of a new book on the Status of the American Indian Ministry, published by the Oklahoma Baptist University Press, Shawnee, but available at the author's headquarters Box 1991, Okmulgee, Okla. at \$2.00 a copy. This book, cloth-bound, covering 132 pages, embraces five chapters and twenty-eight tables; also a select bibliography, including an appendix. Dr. Carl H. Morgan, Dean of the Eastern Baptist Theological Seminary, writes the following endorsement:

"A study of Protestant church work among the American Indians

has been long overdue. In this study Dr. Belvin has provided the necessary spade work for careful evaluation of the work of the American Indian as it is carried on through organized Protestant mission work on the Indian fields. No attempt is made in this study either to provide this evaluation or to suggest a unified program, but the groundwork has been laid by the careful statistical work of this investigation for a more complete study at some later date. The author uses his figures with care and is cautious about general statements arising therefrom. It is my belief that for a long time this study will form the basis for all subsequent examinations of Protestant work among the American Indians."

Chapter V. contains a Summary and Conclusions, well-worth careful perusal and indicative of careful investigation.

Dr. Belvin, born in Choctaw County, Oklahoma, is also of Choctaw Indian blood; he was educated at the Goodland Orphanage, Bacone College, Ottawa University and Eastern Baptist Seminary; he has served as missionary to the Kiowas; director of Religious Education at Bacone and is now General Missionary to the Creek and Seminole Indians under the Southern Baptist Convention.

Relocation of Plains Indians

Mr. Paul L. Flickinger, Regional Director of the U.S. Indian Service, with headquarters at Billings, Montana, read a paper before the Plains Regional Fellowship Conference at Yankton College, Yankton, S. D. last June, from which the following pertinent paragraphs are quoted:

"If during the months ahead we can explore the possibilities of establishing the structure and planning of successful induction into the normal stream of national life of Indian working families, there are indications that Congress may be willing to supply funds for its support.

"There are, naturally, many unanswered questions. Will Indian families prefer such opportunity to living in privation on the reservation? Most families would, and it is highly probable that many Indian families will similarly react. Will Indian workers be able to support their families in non-Indian communities? Thousands of Indian families, about one out of ten of those enrolled in this region, are now living in off-reservation communities, or were during the war. Many have made enviable reputations as workers. Will the plan provide the solution for the seasonal migratory laborer? To this, as yet, we have no answer. It may be found that unskilled labor, even with provisions for unemployment compensation which industry provides, will not find the going to their liking or abilities. Other provisions such as Federal unemployment relief or provisions for vocational training to lift the family from the unskilled earning bracket may be found unavoidable if resettlement is to succeed. But at least the problem is out in the open and recognized as requiring solution. We may rely upon the fact that the American public is pro-Indian to a definitely greater degree than it is emotionally committed to any other minority group within or without the borders of our country.

"Finally, I would like to say there is a part for each of us in this proposed resettlement. I invite you to become committees of one in your respective communities to find suitable housing and make plans for the integration of resettler families. If you are not familiar with the monumental little work on "Indians in Urban Centers" of Dr. Lindquist, I would urge you to make good the deficiency. It is the short cut to years of experience in resettling Indian families, so far as concerns assimilation."

Plans for advance in the Southwest

In the Navajo country of Arizona mission work can expand only by reaching out further and further among the *people*, as land cannot be procured or buildings erected without permission of the Navajo Tribal Council—and the council has not acted upon any missions requests for land since pre-war days.

Conditions on the Navajo reservation are little better than they have been for some time, and so more and more of the people are migrating into the towns along the Santa Fe Railroad to find work.

For a long time the Church has felt that it must try to reach out and help these people in their adjustments to town life, so different from the isolated life on the reservation. It needed some one with an understanding of their ways, their culture, and their problems to do this integration work. When the missions at Flagstaff and Williams became vacant, there was an opportunity to appoint a vicar who had worked in the Indian field. Bishop Kinsolving asked the Rev. Robert P. Frazier, assistant superintendent of the Good Shepherd Mission to the Navajos at Fort Defiance, Ariz., to move to Flagstaff.

Connected with these missions are communicants living at the Grand Canyon and on the reservation at Tuba City, where there is a Federal Boarding School for Navajo children.

Ten miles west of Flagstaff is an Army Ordnance Depot where there is a village of 200 Navajo families, and the Church must do its share in providing services and community-room life. This advance westward of the evangelistic program for the Navajo people, in connection and cooperation with the town churches, is a work that has long been envisioned.

The Rev. Mr. Frazier also continues in charge of the work among the Havasupai Indians and is now living about 200 miles closer to Supai.

—From *The Living Church*